

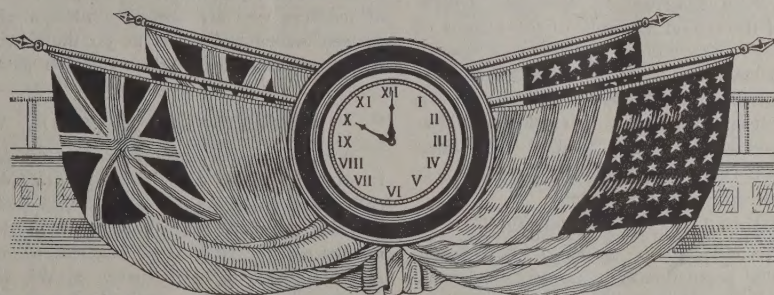
The American Friend

Old Series
Vol. XXXIII. No. 26

JULY 1, 1926

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"AS LONG AS TIME SHALL LAST"



SOME years ago, a convention of an international nature was held in Massey Hall, Toronto. The auditorium was profusely decorated with flags and banners. Around the clock in the centre of the balcony, at the back, the union jack and the stars and stripes had been artistically draped.

One of the speakers, noticing this, began his address, by remarking: "I do not know if there was any special intention in the mind of the decorator in the arrangement of these flags, around the clock. To my mind it symbolizes the abiding fellowship of the United States and Canada. It means that these two countries shall be friendly neighbors *as long as time shall last*."

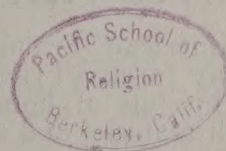
Taking this incident as a starting point, Dr. Amos R. Wells, of Boston, has written the following appropriate and suggestive lines:

*Why do the lengthened years succeed to years?
That war may drench the world in blood and tears?
That human pride and human wrath may rage,
And mad ambition march from age to age,
Till all the earth with woe is overcast?
Is that our fate "as long as time shall last"?*

*Is time created but to gather up
Man's fears and anguish in a blackened cup,
To burn man's hopes in one unending fire,
And heap his joys in one vast funeral pyre,
Till all his peace is level with the past,
And love is dead "as long as time shall last"?*

*No, no! For time is gladly made to hold
Love, hope and joy, and store the shining gold.
Time lasts that homes may last, and household peace,
That ordered government may never cease,
That life may grasp its crown and hold it fast
Through all the years "as long as time shall last."*

*Thus Canada, and thus my native land,
More than a century of hand-in-hand
Have filled time's cup with brotherly good-will,
God's healing balm for all the nations' ill.
Thus, Lord of time, bestow Thy blessings vast
On our two lands "as long as time shall last."*



ON THE HORIZON OF THE CHRISTIAN CHURCH

WORLD WIDE INTELLECTUAL CO-OPERATION

Professor Charles Hodges of New York University writing in June *Current History* says, we have been hearing much about the League of Nations in its bearing upon the political world of states, on the business of nations, on the humanitarian interests of peoples, but little has been said as to the intellectual phases of this gigantic undertaking in neighborly good offices. Undoubtedly they stand out as the most extensive effort of humanity to organize, stabilize and extend the pursuit of knowledge in both theory and practice. He describes the Committee on Intellectual Coöperation, an outgrowth of the League, as "the world's principal intellectual clearing house." He records the interesting fact that the twelve members of the committee have always included an American representative and that the services of several American experts have been drawn in for special tasks. The significance of this movement for world peace and coöperation has been described by Professor Gilbert Murray of Oxford who told the second assembly of the League of Nations that the future of the international society rests upon a universal moral force which "can only be created and developed if the scholars, thinkers and writers in all countries maintain close mutual contact, and spread from one country to another the ideas which can insure peace among the peoples, and if the efforts already made in this direction receive encouragement."

WEALTH AND EDUCATIONAL OBLIGATION

An elaborate statistical discussion of the wealth of the different states correlated with the child population and the money expended for education is contained in "The Ability of the States to Support Education," a research bulletin of the National Education Association. The economic resources of the states are indicated by tables showing the estimated value of that tangible wealth of the states, the average annual current income of the states. An analysis of the economic resources of each state per child shows a great difference

in the ability of the states to support education. According to an index of economic resources made up of a combination of wealth and total income, California, Nevada and New York are the richest states in proportion to the number of children. The financial support given education is shown by tables presenting the total amount expended per child, annual average salary of teachers, non-salary costs per pupil in average daily attendance, and average value of school property per pupil enrolled. A few of the less wealthy states actually spend more for education per child than do a few of the more wealthy. When the states are ranked, according to their ability to support education it is found that the average total amount per child spent by the twelve richest states (proportionately to the child population) is 3.4 times as much as that spent by the twelve poorest states. Tables showing the average number of days in the school year, the average number of days actually attended by each child enrolled, percentage of attendance in high school, percentage of teachers who are normal graduates, show much the same proportion among the states as do the figures of expenditures. The report contains many other valuable data, impressively presented.

RELATION OF RELIGION AND HEALTH

A rapid growth has occurred in recent years in public interest in what is known as spiritual religious healing. Among scientifically minded people this interest has had a broader development, covering the whole area of the relation of religion to health. Some months ago the New York Academy of Medicine appointed a committee to make a brief survey of this field in order to discover whether there are data available for a more comprehensive inquiry and whether certain legitimate demonstration work in this whole field might be undertaken coöperatively under medical and religious auspices. The survey, which was made under the direction of Dr. Alice Paulsen, has now been completed and will shortly be published. The Academy of Medicine has invited the Federal Council of Churches to appoint a committee for conference with the committee of the Academy looking toward the development of plans for joint study and possible joint administration in the field of the relation of religion to health. This request has been approved by the Administrative Committee of the Federal Council which has authorized the Department of Research and Education to appoint such a conference committee. At a joint conference of physicians and clergy recently held in New York looking toward this coöperation, it was apparent that intelligent and high-minded leaders of the church are becoming convinced that the relation of religion to the maintenance of mental health is an important part of the ministry of the church; also that medical men of high standing are coming to realize that the spiritual resources of life constitute an important and largely unexplored asset in the practice of medicine and in mental hygiene.

GIRL RESERVE LEADERS SOUGHT

"The flapper lives on the moral heritage of her race. She does not add to it." This stern and unflattering opinion of the young girl of today from a New York professor is not borne out by the experience of the leaders of the 193,000 girls of the so-called flapper age in the Girl Reserve movement. So many young girls are asking the Y. W. C. A. for Girl Reserve clubs that training courses for leaders have been announced to meet the demand. Girls write in to say they are eager to assume the self-imposed discipline of the Girl Reserve code and to live up to its high ideals at their work and play. A summer training course for college women who wish to become leaders in the Girl Reserve movement is announced for June 21st to July 31st. It is to be held in conjunction with the Summer School of the University of California at Berkeley. Opening in New York July 6th, a similar course will be given at the National School of the Y. W. C. A.

Forty-nine

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RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Our Canadian Cousins

WHAT'S in a national boundary line? Especially when it is a purely imaginary line between two peoples of the same heritage in language, civilization and ideals? And furthermore between two peoples who are one in their religious experience and conceptions? There's not very much in such a boundary line, we found, in our association with Canadian Friends in the recent sessions of their Yearly Meeting.

However, the very fact of there being a boundary line does make a difference, however artificial that line may be. Canada Friends belong to the Five Years Meeting but many of them hardly know why, so few are their contacts with the Yearly Meetings on this side the border. They are few in number and feel their isolation from the larger body of American Friends. With a keen realization of their weakness, they minimize their contribution to the stream of American and world Quakerism. Because they are somewhat outside the main current, they do not always realize its sweep and strength. We told them frankly that they are suffering from an inferiority complex, which they as frankly admitted.

While conditions among Canadian and American Friends are somewhat different—they are for that matter among the different sections of American Quakerism—we were impressed with the similarity of problems faced. The question of militarism, especially as it relates to compulsory military training in schools, is very much to the fore with our Friends across the border as it is with us. It is the same with the Prohibition question. To be sure, the Dominion as a whole is not under Prohibition, but the Province of Ontario is, and Ontario comprises most of Canada Yearly Meeting. Ontario Friends find themselves in much the same situation as that in which were the Friends of our pioneer Prohibition states before the days of the Eighteenth Amendment; namely, fighting to hold what they had won, or helped to win, and striving to enlarge the dry area of their country. Incidentally, they are looking eagerly to the United States for encouraging assurance, and deprecate the part which some of their fellow countrymen are taking in helping to break down Prohibition enforcement in the United States.

Canadian Friends are one with us in their zeal for missions, although their chief field of interest is not associated directly with the work of the Five Years Meeting. While a modest contribution is made to our work in Africa, they centralize their efforts upon Japan, coöperating with Philadelphia Yearly Meeting. The workers whom they are so

loyally supporting, however, are two of our own Friends, Gurney and Elizabeth Binford.

We found, too, that our Friends to the north face much the same difficult conditions in their local meetings. There is the question of securing proper leadership, and of adapting the meetings to differing desires. In short they have "slow" Friends and "fast" Friends, as have we. It is increasingly difficult to maintain the rural meetings as "going concerns," even as it is among us.

All of which means that, since our problems are essentially the same, we should come into increasingly closer association for each other's help and encouragement in meeting them. Officially, we are one and we should become so in fellowship.

Canada Yearly Meeting has a distinct contribution to make to American Quakerism—a contribution that must be experienced in person to be fully appreciated. We sensed it very early in its sessions and our realization of it steadily grew to the close. It is the living spirit of Christian unity and loving fellowship. Differences of opinion and outlook exist, but they are lost in unifying love and loyalty to Christ.

This loving spirit is exemplified not only among the Friends of our own group but interchangeably among the Friends of the three groups of Canadian Friends. Realizing how fearful some American Friends are of such interbranch fellowship, how we wish we could interpret effectively what we saw and felt at Canada Yearly Meeting! Friends of the Genesee Yearly Meeting (Hicksite) were in attendance and made some of the most helpful spiritual contributions to the sessions. One of the most deeply moving experiences of the week followed the spiritual service of one of these Friends, speaking under the burden of a deep concern. Not by a single word or attitude throughout the sessions could we detect any difference in the depth and reality of the Christian experience of Canadian Friends, who mingle freely and unlabeled. And when we say this we should add that the evangelistic note and the exaltation of "the Christ of God," as one Friend invariably expressed it, was uniformly manifest. We are confident that our Friends who are inclined to look askance at such fellowship with Friends of other groups would have felt perfectly at home and spiritually fed at Canada Yearly Meeting. One who is doubtless the outstanding evangelistic leader of our group told us with feeling that he has vigorously preached the full gospel message to Canadian Friends of the other branch at their Yearly Meeting, who

have asked him to come to them again. Is not Friendly fellowship on such a basis normal, and even imperative?

At the risk of being misunderstood on this much-mooted question, we could not say less and truthfully reflect the spirit and attitude of Canadian Quakerism. And

who and what are we on this side the inter-national boundary line that we should criticize them? We may well sit at the feet of Canadian Friends and learn of them how to live out among ourselves the principles of peace and Christian good will which we preach to others.

What We Saw at Pelham

Editorial Observations

On starting out in search of Canada Yearly Meeting, held this year in the open country of Pelham township, Ontario, we had something in common with Abraham of old. We went out not knowing whither we went. But by some exercise of faith, combined with directions given by coöperative friends, we arrived on the ground a good hour before the opening of the first business session. The five or six changes that were required from Richmond to Pelham were mere incidents of a pleasant journey, each one sending us a further milestone toward our goal. All roads led to Pelham? It evidently proved truer with the visiting Yankee, who journeyed by railroad and trolley, than with some Canadian Friends themselves whose automobile mileage record showed that they had explored the countryside of Welland county rather thoroughly before finally discovering whither they went. But it was a lovely countryside, so who should complain?

When a concerned Friend starts out on a Yearly Meeting visitation, it is still good form to be accompanied by a traveling companion. Not being able to secure such a companion all the way, we had two traveling companions part way, in the persons of Edith and Elizabeth Webb, who personally conducted Visiting Friend as far as Hamilton, Ontario, via Dayton and Detroit, they going on through Toronto to Wellington, to spend a delightful summer with their grandmother, Lavina H. Dorland, at her home on the north shore of Lake Ontario.

Like Abraham, again, we "rose up early in the morning" at Hamilton, to take a branch line of the Canadian National road, southeast along the southwestern shore of the Lake to Merritton. In our case, however, despite the early morning hour and a deferred breakfast, no sacrifice was involved, so delightful to the eye was the country through which we rode. It is a prosperous fruit country, abounding with vineyards and orchards, and is so well kept it has the appearance of a beautiful garden. Disembarking at Merritton, we were courteously directed to the trolley station where we soon caught a car to the neighboring town of Thor-

old, cozily situated on the Welland Canal.

By this time the claims of scenery had become secondary to those of nourishment. Entering a hotel across from the station, we were greeted with all the courtesy and hospitality that a personal guest could have expected. It was spic and span in cleanliness and had the intimate, cozy and artistic atmosphere of a well kept home. In fact it reminded us pleasantly of an old English inn—all except its prosaic name of City Hotel! We had a good breakfast, but our appreciation of it would have been enhanced under a hotel name in keeping with the artistic "feel" of the place—"At the Sign of the Towpath," for instance.

From Thorold we trolleyed forth again, not to a town nor even to a village this time, but to a "stop"—to Stop 17 to be exact. We stopped off and were within the limits of Pelham Monthly Meeting. Soon came Elston Willson, accompanied by E. A. Graham from near St. Thomas, and whisked us away for about a mile to the little brick church in the dale. And we had arrived at Canada Yearly Meeting.

It was a lovely pastoral scene that greeted our eyes. We were in the midst of green and growing fields, with a frequent bit of woods (or "bush" in Canadian terminology) here and there to add to the verdant beauty. The morning was brilliant—as a rare day in June is supposed to be—and the robin and the bobolink were making it harmonious as well. It was indeed a beautiful and a quiet, restful setting for the sessions of Yearly Meeting. About the only suggestion of the outside world came from the sono-

rous whistle of the steamboats making their way up and down the Welland Canal a few miles distant.

While Friends are gathering and greeting each other, a brief statement of the Pelham setting, past and present, will be in order. We are on historic Quaker ground, for this is the scene of the first Quaker settlement in this section of country. It was near the close of the eighteenth century that Friends from Philadelphia Yearly Meeting found their way to this community and organized a meeting. About the same time New York Friends settled in eastern Ontario, and with these two settlements as nuclei, Canadian Quakerism expanded.

The separation of 1828 extended to Canada, but was largely incited by outside zealots, we are told. Differences were not so acute as elsewhere and the parting was more amicable. At Pelham, for example, Friend Taylor who had given the ground for the "White meetinghouse," the Hicksite, did likewise for the brick house, the Orthodox. Until 1921 the two meetings carried on separately, about one mile apart. At that time they joined forces under the leadership of Fred L. and Olive A. Ryon, pastors of the Orthodox group, each group retaining allegiance to its respective Yearly Meeting. If anything, the Hicksite members of the Pelham congregation were perhaps the more eager and active in the preparations for the Orthodox Yearly Meeting!

It was no slight undertaking for a small country congregation to take care of the Yearly Meeting but the task was splendidly performed. The homes not only of the

Friends but of the community generally were opened to the visitors. As Fred Ryon put it graciously in an expression of appreciation, the event proved that "the friends of the Friends" are by no means confined to Europe. Meals were served in a large tent in the yard by the "Ladies Aid" which seems to function as efficiently in Canada as in America. As might be expected, "official headquarters" were established at the Ryon home, adjoining the meeting-house.

Right here we must pause for a word of appreciation of Fred



WHERE YEARLY MEETING WAS HELD

and Olive Ryon and their faithful labors in this field. It was in 1889 that they first came to Pelham, soon after their marriage. After three years of devoted service, they returned to the States, but on earnest request, came back to Pelham in 1917 and have endeared themselves to the entire community. They also have the care of Effingham meeting four or five miles north of Pelham. Because the winter climate of Ontario is too rigorous for the rather frail health of the Mistress of the Manse, they will probably have to give up the work in the not distant future.

As we linger in the yard awaiting the meeting hour, we begin making some delightful new friendships. Our first, in addition to the friends who carried us from Stop 17, was Elwood A. Garratt, of Toronto, now a minister, but who spent the more active period of his life in the Winnipeg public schools as a schoolmaster. His gift of teaching was well exemplified during the week. Fred Ryon was one of the first to greet us, who took us into the Manse where we met his wife and Thomas Hill of Welland. There was Conran K. Hay, formerly of England, who, in the absence of a pastor, exercises considerable responsibility in the Toronto meeting. One, whose name was familiar, was Leroy Cody, of Newmarket, accompanied by his wife, Annette Cody, and two active little ones. He is one of the Yearly Meeting Clerks. Arthur G. Dorland, Presiding Clerk, we had met before, and as we entered the building we saw others whose faces were familiar: Albert S. Rogers, to refer to whom as the Yearly Meeting pillar is no reflection on other faithful members; Phebe J. Wright, who as Editor of *The Canadian Friend* and as Yearly Meeting Secretary envisages the whole wide field of Canada; (She wasn't the only gracious Phebe in attendance—the other being Phebe D. Manning, a "pillar" Friend of Toronto;) Dr. William P. and Ella Rogers Firth of "Go Home" and Toronto who regularly "leave home" on beautiful Georgian Bay to be good Yearly Meeting Friends; W. Asa Rogers, of Wooler, the veteran minister who attended two or three of our American Yearly Meetings last year; Harry Parry, pastor at Newmarket, at one time in service in Indiana Yearly Meeting out in Puget Sound Quarter where he "watched Tacoma grow;" and Edith K. Bowerman, who attended the Young Friends Conference at Earlham a few years ago. Writing the name Rogers suggests that this name, so long prominent in the annals of the Yearly Meeting, is still well represented in the Meeting's current history. Aside from those already mentioned, there were present Esther Rogers, sister of Albert S. and Ella Firth; also the widow of the late J. P. Rogers and her daughter, Marjorie, and one or two others of the connection whom we did not meet.

And there were familiar names, whose faces we now connected with them for the first time. Cronk was one, though the only

possessor of it present this year was Robert H. William Harris, former Clerk, was missing but his wife, Edith A. Harris, for nearly thirty years treasurer of the Yearly Meeting Foreign Mission Society, was there; also Esli Terrill, treasurer of the Yearly Meeting, the tallest and most dignified Friend in attendance. And there was that name Colquhoun, borne by Albert A. and Lydia. We had long tried to pronounce it as spelled but now heard it called "Kohoon." On our inquiry Albert informed us that it has many variations and simplifications, including that of Calhoun. We think we understand now what started John C. of secession fame upon his nullification complex! However, our two Canadian friends seem to bear up under the name quite cheerfully.

RANDOM NOTES AND COMMENTS

Aside from his efficiency at the Clerk's desk, there is the pleasing suggestion of the Quaker succession in the service of Arthur G. Dorland. Canadian Friends still speak lovingly and appreciatively of his father, John T. Dorland, richly gifted minister, who passed in his early prime many years ago. When at home Arthur is a dignified professor of history in Western University at London, Ontario. Friends are looking forward expectantly to the publication of his recently completed history of Quakerism in Canada.

The summary of nineteen American Yearly Meeting epistles was exceedingly well made and presented by Leroy Cody. We wish the Yearly Meetings which send out the epistles could be present on such an occasion and hear themselves as others hear them. Our friend is a forthright young man who gives his impressions frankly. It was further illuminating to peek over his shoulder and note some of the candid comments jotted down by him in the margins of some of the epistles—especially when he detected a tone of pious Pharisaism.

The only other "foreign" visiting Friend at Yearly Meeting was Lloyd Balderston of Philadelphia Yearly Meeting, who, through his recent trip to the Orient, brought to Canada Friends a graphic presentation of the general situation in China and Japan. He, Arthur Dorland, Elwood Garratt and the writer were royally entertained together by two of the aforementioned "friends of the Friends" in Pelham, Mr. and Mrs. William Platts, Jr. Good fellowship reigned supreme, and apparently about the only mark of distinction between the Americans and the Canadians was found at the breakfast table when the latter poured hot water over their shredded wheat!

By the way, we two from the domain of Uncle Sam at first studiously avoided, or tried to, the term "Americans" in referring to our countrymen, lest we seem presumptuous

in applying the name to ourselves, exclusive of other peoples in America. We rather gave up, however, on finding that Canadians themselves so designate us (when they don't say Yankee!). It relieved us of quite a strain, as we found no adequate substitute. "United Statesers" leaves something to be desired, and what else is available?

A well concerned young Friend who participated actively in the sessions was J. Murray Luck of Toronto, who returned a year ago from spending some years of study in England at Cambridge University. He goes to Stanford University this fall as Assistant Professor of Chemistry. When we say that he left a two weeks' old daughter, the first-born, at home, to attend Yearly Meeting it will be admitted that he displayed self-sacrificing devotion to truth worthy of the early Quaker martyrs.

Perhaps the newest additions to Canada from the parent Quaker stock are James and Rebecca Wild, who came over six years ago from England to take pastoral charge of the meeting at Wellington. Previous to that time they had been Home Mission workers in London Yearly Meeting. We award honorable mention to James for being the best natured Friend on the grounds. He is still rather obviously a back home Britisher in some respects which invited a lot of good natured chaffing—all of which he seemed to enjoy as much as anybody, "for he's a jolly good fellow."

The high standing of Friends in the Pelham community is attested by the official trusts borne by some of them. Wilson Kline, whose voice was heard in the sessions, is the township reeve, embodying roughly a combination of our mayor and trustee. Stanley VanEvery and Allen Hall have responsible positions corresponding somewhat to our county agricultural agents, except that their work is more strictly educational.

Canadian Friends seem to have a bent for the natural sciences. Dr. Firth and Elwood Garratt are veterans in that field, and when they, Stanley VanEvery, Allen Hall and Murray Luck got together, aided and abetted by Lloyd Balderston, a listener in almost doubted whether he were attending Yearly Meeting or a rump session of the Association for the Advancement of Science.

It was interesting to hear a Prohibition address from a Dominion standpoint. The speaker declared that her observation in the other provinces, Quebec notably, convinced her that the old system of the licensed saloon is preferable to that of so-called Government Control, which is being so enthusiastically espoused by Senator Wadsworth of New York and other anti-prohibition leaders.

There were some elderly Friends in the community who were unable to attend any of the sessions. Accordingly, at some one's thoughtful suggestion, groups of Yearly Meeting Friends banded themselves together to carry something of the Yearly Meeting to them. It was a beautiful ministry, reciprocal in its blessings.

At Pelham we were in the old haunts of our colleague, John R. Webb, who did his first pastoral work in this community, and who has many friends hereabouts. We found that Canadian readers of THE AMERICAN FRIEND eagerly scan its pages for the initials, J. R. W.

A mixed quartet, organized on the grounds, added much to the gospel harmonies of the Meeting. It was composed of Grace Secord, Toronto, E. A. Graham, St. Thomas, and Mabel and William Willson, Pelham.

A LITTLE FUN NOW AND THEN

There was much good story telling about the grounds, especially in the tent at meal times. Dr. Firth was the prince of the yarn spinners, directing his attack mostly upon the Scotch. He confided to us privately that one reason he told so many was to hear Lloyd Balderston laugh!

There was a wise Doctor named Firth
Whose reservoir bubbled with mirth,
Whenever he spoke
Friends quickly awoke

To the jest of this wise Dr. Firth.

Our friend from "Go Home" is entitled to this—his subscription to THE AMERICAN FRIEND is paid two years in advance! (We hope this doesn't endanger the standing invitation he gave us to make him an indeterminate visit at their Georgian Bay summer home.)

There was a playful little sally made by a staid (?) minister at the closing session Sunday night that but few were in a position to enjoy. Elwood Garratt had confided with much gusto to a few friends that a generous Friendly cook in the neighborhood had baked him a mammoth loaf of home-made bread to take home with him. At this evening session he was summing up the experiences of the week and spoke of the many fragments they could gather up and take back. "Loaves! loaves!" called out Albert "Kohoon," somewhat to the discomfiture of Friend Garratt.

Even in this quiet, rural scene, Yearly Meeting Friends answered to the "call of the Wild." It led them not to "the bush" however, but to the tent in response to the dinner bell tinkled by James Wild. (This is not original!) In our hearing Fred Ryon told James that his name should be Mild. Quick as a flash came the reply: "I would rather be named Wild and be mild than named Mild and be wild!" Not bad that for the retort courteous, "eh?"

We just must tell one of those Scotch stories from the Firth of Forth—minus the dialect. An old woman was sitting by the death bed of her husband at candle lighting time, and had to leave him for a little while to go out on an errand. "Tammas," she said, "if ye feel yerself slippin' while I'm gone, will ye please blow out the candle!"

Which reminds us of another: Why do not the Scotch wear rubber heels? Because there is a certain *give* to them!

SIGHT SEEING EXCURSIONS

Between the Friday afternoon and evening sessions, several auto loads of Friends, piloted by Stanley VanEvery, enjoyed a long ride through the surrounding country, which was soon found to be far from as uniformly level as it appeared in the vicinity of Stop 17 and the Meetinghouse. From one high vantage point the wide sweep of the Niagara Valley was opened before us in a view of entrancing loveliness. Sixteen miles away we could plainly see the clouds of spray and mist rising above Niagara Falls.

From here we turned into the Short Hills, past the Effingham Church, most picturesquely tucked away in a sylvan pocket. The Short Hills are well named, except for a question mark on the adjective. Steep Hills would be better, and we doubt whether some of the roads, which were hardly more than flights of imagination, had ever seen a machine before. Furthermore we are sure they will never see some of those machines again! Lloyd Balderston and the writer rode with our daring pilot (who later confessed he had never been over some of these imaginary roads before) and for real rough riding—well, a certain late lamented American of fame will have to share his laurels, that's all. The wild ride was a big success, however, only two autos being found among the missing at the round-up! Right among these Short Hills, though not at their "shortest," we found the finest market gardening we had ever seen. We now can better appreciate the school boy's definition of hills as fields with their backs up.

On Monday following the close of the Yearly Meeting sessions, Fred Ryon, Raymond and Mabel Willson, their uncle, Elston Willson, and Eliza Muirhead, of Pelham, personally conducted a small party of visiting Friends, James and Rebecca Wild, Esli Terrill and the writer, on a picnic party to Niagara Falls and vicinity. On the way we crossed the Welland Canal, a veritable river, which is such an important factor in keeping the trade of Upper Canada in British channels and out of the grasp of neighbor Uncle Sam; also, the Hydro Canal, which carries a large volume of water from above the Falls around to the big power houses below. By the way we have finally found one local product whose cost is cheap in its home setting. They have electricity to burn in the region of Niagara! We won-

dered why our host Mr. Platts left a blazing light going all night in his barnyard—until we learned it cost him but a cent or two per kilowatt.

Shortly before reaching Niagara we rode through Lundy's Lane, and stopped at the cemetery before the big monument memorializing the battle fought there in the War of 1812 between the Americans and the British. With what thrill of national pride we approached the scene, in company with our Canadian friends, in the thought of the glorious victory our country had won over theirs! Imagine our discomfiture on reading the inscription, which attributed the victory to the British! "I dare say" there's been a mistake made somewhere! And the tragedy of it is that such nationalistic "mistakes" are still being made in the preparation of our school histories, in which "the enemy" invariably gets the worst of it.

Interesting are the place names of the upper section of Ontario, suggestive of the close ties which still bind the colonies to the homeland. Among the county names, for example, we find those of Essex, Kent, Middlesex, Oxford, Waterloo, Wellington, Norfolk, Lincoln, Peele, Perth, York, Victoria, Durham, and others of similar import.

With but a passing glimpse of the Falls, for the time, we rode on down along the river gorge, and the great whirlpool, on to Queenston heights, scene of another British-American battle, surmounted by an immense monument erected to the memory of General Brock who fell in the engagement. The General, by the way, was a kinsman of the family of our fellow pilgrim, Esli Terrill. The latter admitted that he himself comes from a lineage of fighters and that occasionally, the tide of battle rises within him—as for instance when he hears the Friends referred to as Quakers! He also has a lingering grudge against Uncle Sam, for which we can't blame him. When an awkward, guileless, over-grown boy, he was taken up and detained down in Maine as a spy suspect during the closing days of our Civil War. The memory still grieves his honest heart.

Following lunch, we spent the afternoon at the Falls, which we first beheld in 1918 in company with a real Yankee, Lindley Richard Dean, now of Denison University, Ohio. The war was on then and we did not get over on the Canadian side. Even in this brief intervening period, some changes were noticeable, especially in the lessened flow of water down the rapids. Those of our party whose observation went back over a period of many years noted especially the changing contour of the Canadian Falls, which have cut back in the center until they no longer form a horseshoe curve as of yore. Engineering projects are being contemplated to preserve the beauty of the Falls. However, despite these limitations, they are still worth going to see!

On taking the train for Buffalo and home it was like parting from old time friends to say goodbye to our little excursion com-

(Continued on page 421)

Canada Yearly Meeting on Historic Ground

The sixtieth annual session of Canada Yearly Meeting was gathered amid the rural surroundings of the historic Meeting-house at Pelham, Ontario. The present house was built in 1865. The first Friends Meeting-house in Pelham was built of logs as early as 1795. This was soon replaced by a frame building, and the first Preparative and Monthly Meeting was set up under authority of Philadelphia Friends, October 1 and 2, 1789. (The first in Canada). At the time of the separation (1828) another house, now known as the Friends' White Meeting-house, was built about a mile away, and in these two houses for ninety-one years, worship was observed simultaneously at 11 o'clock on Fourth and First-days. However on Easter-Day, 1920, the two congregations by mutual consent, joined in worship and cooperation, carried on in the house where Yearly Meeting assembled this year. The oneness of spirit is evidently complete.

The Yearly Meeting opened on June 10, but on the previous evening after Friends had arrived by automobile, boat, or electric railway and partaken of a sumptuous supper, served by the Pelham Ladies' Aid (as were all the meals) in the large tent erected on the spacious grounds, a meeting was held presided over by the Clerk in which all united in fellowship and worship, which found expression in vocal utterance, and a spirit of faith and expectation prevailed. As the session for business at 10 A. M. gathered into silence the opening minute was read by the Clerk, Arthur G. Dorland. The absence was noted of Elda Henderson, the Recording Clerk. Later in the day, Arthur G. Dorland was re-appointed Presiding Clerk with Lydia A. Colquhoun as Recording Clerk, and E. Leroy Cody as Reading Clerk. The names of delegates were read from three Quarterly Meetings and a letter from British Columbia and Alberta, too distant to send a delegate. Two of the fraternal delegates from Genessee Yearly Meeting were welcomed, Nellie Haight and Wm. H. Willson, and Walter C. Woodward, of Richmond, Indiana, General Secretary of the Five Years Meeting, was introduced to the meeting. This was his first visit although known to many as the Editor of THE AMERICAN FRIEND.

The London General Epistle did not come to hand during the sessions, delayed no doubt by the strike conditions in England. Nineteen other epistles were received including one from Berlin Yearly Meeting, Germany; one from Friends in Vienna, Austria; and one from Japan Yearly Meeting. The dominant spirit expressed in all was one of optimism. A summary of the other epistles was prepared and read by E. Leroy Cody with quotations, which was very interesting.

It has been the custom for some years, that the closing half hour of the morning session be devoted to a devotional or Bible address. This year these addresses were given by Walter C. Woodward and were exceedingly helpful and thoroughly enjoyed.

The afternoon of Thursday was devoted chiefly to the consideration of the subject of Religious Education which was introduced by Elwood Garratt, who presented the need and the opportunity for definite action in order that Christian thought and teaching might permeate every sphere where young life is developed. Short talks were given by Harry Parry, E. Leroy Cody and Conran K. Hay, leading up to discussion where The Church, The School and The Home were presented as potent factors to be utilized increasingly to further the formation of Christian life and conduct.

Friday morning, Lloyd Balderston, Chairman of the Philadelphia Friends Board of Foreign Missions was present and introduced to the meeting. His connection with the Friends Mission in Japan in which we have for twenty-nine years been working and where today our missionaries, Gurney and Elizabeth Binford are still at work, make this personal touch, one greatly prized by the Yearly Meeting. At this session the reports of the Foreign Missionary Society were presented. The Treasurer's statement showed receipts for the year as \$4332.82 including a small balance in hand. There is also in the hands of the Treasurer a trust fund of about \$5,700, (legacies) invested in bonds; the interest on which will be used in the work year by year. The Yearly Meeting keeps in touch with the African Friends Mission through the Five Years Meeting and the Committee's report showed the contributions this year as \$366.52. At a public meeting, Friday evening, Lloyd Balderston gave an address on missionary work in which he told of his recent visit to the Friends Mission in Japan and to the new station at Shimotsuma, where Gurney and Elizabeth Binford have been working since their return to Japan four years ago.

The Home Mission work of the Yearly Meeting was presented by verbal statements of the Chairman of the Board, Albert S. Rogers and the Field Secretary, Phebe J. Wright. The latter giving a birds-eye view of the extent of the field which this Yearly Meeting covers. Long distances, bad roads, inclement weather, lack of workers and insufficient funds have all been factors in the limited amount of the work accomplished. But by correspondence and the assistance given to some meetings the Board has been able to help somewhat in the vast field. *The Canadian Friend* which is an important factor in maintaining the solidarity of Canada Yearly Meeting is published under the

auspices of the Home Mission Board and it was felt that while we are loyal to THE AMERICAN FRIEND as the organ of the Five Years Meeting, the work done by our own "Canadian" monthly is invaluable and we were urged to continue and increase our support. The editor expressed appreciation of the many kind words spoken and written which had been received.

Social Service and Temperance Work had somewhat special prominence this year. The chairman of the committee in her report stressed the need at the present time for continued vigilance and effort. A temperance meeting on Thursday evening was presided over by Olive Ryon and addressed by Mrs. Gordon Wright of London, President of the Dominion W. C. T. U. She from her experience in Europe as well as knowledge of up-to-date conditions in our own land, gave many striking facts which showed the value of prohibition and the evil effects of the liquor traffic. She urged voters to ignore purely party affiliations and cast their ballots only for candidates pledged to the expressed will of the people for prohibition of the liquor traffic.

FOR PEACE AND GOODWILL

The Peace report showed advance all along the line in growth of public sentiment. One of the most interesting developments of the past year was the growing interest in Peace manifested by other religious denominations in Canada. Mention was made of the valuable work being accomplished by the *Messenger of Peace* and in order to affirm our ancient testimony against war, and as a means of supporting the efforts of other Christian bodies in this direction, the following Resolution was adopted:

"Believing that the way of Peace and Goodwill is one means by which the Kingdom of God will be established here on earth, we wish to support our legislators and administrators in every effort which helps to bring about understanding and to remove suspicion and hate both in our national and international life. Therefore, while respecting the professional zeal of our Militia Department, we do not approve of its promotion of military training in the educational institutions of our country, since we believe that it unconsciously produces a mental and spiritual attitude inimical to the ideals of world justice and of peace.

"We would urge the substitution of adequate physical training for the cadet training which is now given in our schools and the inculcation of a type of Christian patriotism which seeks to understand the reasons for conflict and to remove the causes, rather than to dominate and to impose our will on others. We believe it is both the duty and privilege of Christian nations in this day and generation to promote this type of education and of citizenship."

The Young Friends business meeting met Saturday afternoon and the reports of their year's work were therefore too late to come into the Yearly Meeting sessions. Their

(Continued on page 421)

Oregon Yearly Meeting in Session

The thirty-fourth annual session of Oregon Yearly Meeting was held June 10 to 14, inclusive, with the meeting on ministry and oversight occurring Wednesday afternoon. The outstanding matter of business, in which not only Oregon Yearly Meeting but the rest of American Quakerdom was deeply interested, was the proposal that Oregon Yearly Meeting withdraw from the Five Years Meeting of Friends in America. In anticipation that this action would come up at the opening session, as had been decided in 1924, the greatest crowd in the history of the Yearly Meeting for many years thronged the Friends church Thursday morning.

It was a tense session and one in which there was very pronounced conviction and feeling on both sides. Newberg Quarterly Meeting by an overwhelming majority and those immediately associated with the college almost unanimously favored the continuation of the former relations with the Five Years Meeting. The majority of the gathering, however, favored the severing of the relationship, and the action as finally taken was as follows: "That the presiding clerk be instructed to inform the Five Years Meeting through its executive committee, that Oregon Yearly Meeting, in keeping with its action in 1924, does now cease to coöperate with its departments of work and to send delegates to its sessions, until the Five Years Meeting assumes responsibility for such leadership as indicated by its action in 1924, and through such a leadership creates a basis for confidence, unity, and co-operation, satisfactory to Oregon Yearly Meeting."

This does not mean that there is to be an organic split in the denomination, since the Five Years Meeting, the national organization of the Friends, is relatively new, established in 1902, not all the yearly meetings are now included in it, and Oregon Yearly Meeting simply proposes to return to its status before the Five Years Meeting was organized. It will be free to send representatives to the Five Years Meeting at any time it may elect, and while its readmission would have to be determined by the Five Years Meeting itself, there is little doubt that it would be received into the fellowship of the other yearly meetings on the same terms as those which it has just abandoned.

While this was the outstanding business of the Yearly Meeting in the interest which it aroused among the membership throughout Oregon, Idaho, and Washington, it was only one of the many matters considered during the four busy days.

The various departments of church work were presented and discussed with more or less planning for the year which begins with the annual session.

The department which bulks largest in the volume of its activities and the interest

of the membership is the department of evangelistic, pastoral, and church extension work, of which L. Clarkson Hinshaw has been the general superintendent, with Chester A. Hadley, pastor of the First Friends church of Portland, as president of the board.

The superintendent's annual report was listened to with great interest, especially in view of the fact that he is leaving this work after seven years to take pastoral work in the University Friends church at Berkeley, California. A change was made in the management of this board for the coming year as it was decided to dispense with a field superintendent. Much greater responsibility will rest therefore upon the board, and the position of president of this board is of more importance than usual. Chester A. Hadley presented his resignation from this position, and Professor Oliver Weesner of Pacific College was put at the head of this important board.

FOREIGN MISSIONS

Scarcely less in interest, and even larger in its annual budget, is the work of foreign missions, and the annual report of this department presented by Frederick J. Cope, pastor of the Second Friends church in Portland, was listened to with great interest, as was the address of his daughter, Lois Cope, who is just back from five years of service in the Friends African mission field. Lois Cope told of the work in which she has been engaged in Africa, but she had another thrilling tale to tell because her health had broken shortly before the time for her quinquennial furlough, and on her way home she was compelled to stop at Calcutta for a very serious critical operation. The story of the experiences through which she passed and of the kindness and care shown to her by the American consul and the American Friends Board of Foreign Missions was a very interesting one.

J. Harlan Smith of Newberg, will head the foreign mission board the coming year.

PEACE PROGRAM

One of the most characteristic interests of the Society of Friends finds its expression through their peace department, of which President Levi T. Pennington of Pacific College is superintendent for Oregon Yearly Meeting. The report of the work done during the year aroused interesting discussion, as did the report of the peace association of Friends in America. Especially keen was the consideration of the growth of compulsory military training in the high schools and colleges of America, both public and private. The Yearly Meeting, by a unanimous vote, registered its protest against this form of military training.

The session devoted to the education department, of which Professor Russell W. Lewis of Pacific College is chairman, was

especially interesting this year because of the fact that Pacific College has achieved recognition during the year as a standard college of Oregon. The report of the work of the year was much appreciated, and the work to be done for the college in order to meet the advancing requirements of standardization was enthusiastically set forth.

REPORT OF COLLEGE

The annual report of the Pacific College corporation, whose annual meeting had been held on Friday night, was presented and approved at this time. This report referred to the work of the year which had completed the task of standardization, and expressed hearty appreciation and approval for the work of President Pennington during the year, and also for the work of the faithful and efficient faculty.

All the other departments of the work of the Yearly Meeting were presented in annual reports showing that excellent work had been done during the year, and a number of them indicating plans for further enlargement during the coming year.

Dr. William Rees, of Portland, presented a very interesting report of the temperance department on the closing day of the Yearly Meeting, and Raymond S. Holding, pastor of the Newberg Friends church, gave an excellent address full of "ammunition" for the workers in temperance and prohibition.

Excellent reports were made on Christian stewardship by Anna W. Benson of Portland, with an earnest address by Rev. Chester P. Gates of the East Side Evangelical church of Portland; by Edith M. Minchin of Newberg on home missions and social service; by Rebecca W. H. Smith of Newberg on Bible schools; by Walter Lee of Portland on Christian Endeavor; and by Ida J. Lee of Portland on literature, with an excellent address on the subject by Professor Russell W. Lewis of Pacific College.

The report of the superintendent of literature showed in one section 103 Friends papers taken and 418 religious papers that are not Friends. Perhaps this in part accounts for the opposition to the general work of the denomination.

One of the means by which Friends, who are rather loosely organized as a denomination, maintain their denominational unity is by a system of epistles in which each Yearly Meeting writes an annual letter to each other yearly meeting. Usually these epistles are read only in summary, but this year each epistle was read in its entirety. In addition to epistles from the twelve American yearly meetings which belong to the Five Years Meeting of Friends in America, Canada, New England, New York, Baltimore, North Carolina, Wilmington, Indiana, Western, Iowa, Nebraska, Kansas, and California, an epistle was received from Ohio, which is outside the Five Years Meeting, and from London and Dublin; and this year two new ones were received from the yearly meeting established in Germany as a result of the work of the American

Friends Service Committee, and from Friends in Vienna, a group which grew out of this same work.

The statistical report showed a net loss of 21 members during the year, last year's membership being 3,367, this year's 3,346. This loss is largely explained by the fact that there has been some rather drastic "house-cleaning" of the membership in Boise Valley Quarterly Meeting, which showed a gross loss of 106 and a net loss of 60.

WHAT WE SAW AT PELHAM

(Continued from page 418)

pany, none of whom, with the exception of Elston Willson, had we ever seen prior to the previous Thursday. Such was the warmth of the fellowship we enjoyed within the limits of Canada Yearly Meeting.

W. C. W.

CANADA YEARLY MEETING

(Continued from page 419)

public meeting, Saturday evening, was presided over by Clara Widdifield, the newly elected president. Walter C. Woodward, after giving a resume of the growth of the Young Friends Movement as evidenced in the Conferences and the wide scope of its work and influence, gave an address on "Learning how to challenge an axiom." The attendance of young Friends was somewhat lessened by the rain early in the day which prevented some groups from getting to Pelham.

On Sunday afternoon under the auspices of the Young Friends, Lloyd Balderston gave an address on "Conditions in China." This was intensely interesting for he spoke from his own personal experience, he having recently returned from the Orient where he was sent to study the present situation.

A pleasant outing was enjoyed on Friday when several motor cars took Friends to visit some of the historic spots in the neighborhood and over the mountain to Effingham and viewed the wonderful scenery and beauty of the country. Much appreciation was expressed of the splendid hospitality extended by the Friends of Pelham.

The Yearly Meeting adjourned to meet in Toronto, June 9, next year.

P. J. W.

AUSTRIAN RECONSTRUCTION

Last week we gave you a little insight into conditions in Bulgaria where Nancy Lauder Brunton and Ilse Lange have been supervising the distribution of funds for child-feeding. Nancy Lauder Brunton's report No. 4 tells of a two-weeks' trip which these workers took visiting towns and villages and organizing kitchen and weaving committees. Her report, summed up, tells us they visited 14 villages in all; and with the funds available 688 school children, 172 children of pre-school age, and 250 nursing

mothers will receive additional food rations per day for the rest of the summer. Weaving has been organized for 110 women.

In between the accounts of organization meetings and the descriptions of the forlorn little boys and girls and the weary fathers and mothers, one finds delightful comments about happenings in different villages. "While we were having lunch in a cafe, a wedding procession passed by. The bridegroom was distinguishable by the embroidered towel hanging down his back under his head, and his unhappy expression. He was surrounded by most of the village on donkeys and on foot, and was preceded by a man blowing a bagpipe that once upon a time had been a pig and that had retained the shape as well as the voice of its former existence.

"At Douganova, the next village, the bridal procession passed and we rushed out of the committee to get photographs. The bride was standing in a country cart drawn by two black, large-horned water bullocks, surrounded by her bridesmaids in gay peasant attire. She herself presented a strange spectacle with her face covered with a thick, bright-red veil that gave her the appearance of an Indian idol or the victim of some sacrifice. In the village the peasants in their most brilliant clothes were dancing in a ring: the men first, then the girls, then the children. Any one passing might join in. The girls only danced back and forth, with a simple step; but the men swayed from side to side, made springs with bent knees and stamped on the ground with their feet wrapped in white homespun cloth bound with thongs.

"We had another experience in transport on the way to Yambol when our motor burst into flames; and we stood in the ditch surrounded by luggage while the chauffeur drove the blazing car at top speed to the nearest well.

"At Elhova we found that the Minister of War had promised to supply the Kitchen Committee with 15 military caldrons for kitchens in a number of the villages surrounding this town. The commandant at Elhova is in charge of the distribution of the caldrons and the provisions to these several villages.

"When we got back to Bourgas the town was *en fete*, as the next day was the first day of St. Kiril and St. Methodius who invented the Slav alphabet and who are the especial patron saints of school children. The streets were decorated with flags and filled with processions of boys and girls. They looked very delicate and underfed; although they are the children of established Bulgarians and not of refugees. The refugee problem has affected the whole country by swamping the labor market, bringing down wages and lowering the standard of living; and the youth in general in Bulgaria is paying in lowered vitality and enfeebled health."

Perhaps Friends have noticed that the Council of the League of Nations, just be-

fore adjourning on June 10, granted the request of the Bulgarian Government for a loan to help them with the settlement of the refugee problem. Nancy Lauder Brunton and Ilse Lange have emphasized in their reports, again and again, that such a loan as this would be the only way in which Bulgaria could take care of this tremendous problem. With this capital in hand and under the direction of a commission appointed by the League of Nations, the country can now drain its swamps, reclaiming thereby a large area of land and helping its many thousands of refugees to settle on this new land.

The News Bulletin of the Foreign Policy Association, in reporting the closing session of the Council of the League of Nations, says that perhaps the excitement caused by the controversy over the permanent Council seats, means that other items on the agenda have attracted very little general notice. In Austria, however, there is great rejoicing because the Council decided to terminate League control over Austrian finances. The reconstruction of Austria's finances in less than four years is regarded as one of the greatest successes achieved by the League. The Council also decided to release Hungary's finances from League control, except as regards revenue services. The financial reconstruction of Hungary under Jeremiah Smith, Jr., of Boston, as the League's Commissioner, has been even more remarkably quick than Austrian reconstruction.

RUSSIAN COSSACK CHORUS

It will be impossible for John McCormack to appear on the Winona platform on July 14 as announced. His remarkable receptions in the Orient necessitate the extension of his engagement there. Mr. McCormack, although thus unavoidably delayed, could reach Winona early in August, but every date after July 14 is contracted for with other talent. The Management at Winona hopes to secure this great artist for some other season. Winona is offering on the above date, as a special attraction, the Russian Cossack Chorus. These men, fourteen in number, natives of Russia, are highly trained in their art. A year long tour in Italy was a triumph of artistry. They were the hit of Paris and the French Riviera concert season. The Queen of Spain visited all their concerts while in Madrid and congratulated Mr. Socoloff with the success obtained by his chorus. Latin America greeted them as the greatest artistic organization of the world, and now the United States is giving them an enthusiastic hearing.

We recognize as never before that humanity is a circle which needs but to be touched at one point for a vibration to run through the whole.—E. HERMAN.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.

Leaves from Kelsey Family's Diary

Easter Sunday Celebrations

Today is the last Easter Sunday of this year. It is being celebrated by the Greek Church. The rite of the feet-washing was carried out on Thursday and the Holy Fire celebration was due yesterday. We have had a succession of festivals as Ramadan for the Muslims came along during a part of April. Passover and Easter all were observed peaceably and happily about the same time. It seems very late indeed to be having another festival so late as this date. However we get accustomed to feasts and fasts in this part of the world and it may be a pity that we become hardened to the events so that they mean little except at the time that we ourselves observe the historic and spiritual events.

As this part of the letter is being written in Beirut, none will be surprised to have mentioned the sounds that arise from a Druse wedding going on below our windows in the neighborhood beyond the wall. Some of the proceedings remind us of Ram Allah singing at the time of a funeral or a wedding. A stringed instrument has been sounding much of the day, as though rather skilfully played.

In looking over the family diary for the events of the last three or four months, it is interesting how closely they all are grouped around the new home, the gradual additions and furnishings associated with those events. For guests there have been William T. Ellis and wife, Arthur Bacon for a committee meeting of the Inter-mission Sunday School work, Mary White and Alsina Andrews from the Jamaica Mission in the *Christian Herald* party; Eliza Heaton Taber and her daughter from Brooklyn preceded the Arlando Marine family from the same city by only two weeks. Isaac T. Johnson and wife stopped off their world tour long enough to brighten and stimulate us wonderfully while they were seeing the Holy Land. By taking a hurried trip to Jerusalem we had the pleasure of dining with our faithful friend, Mary Schauflier Platt who with her husband and her daughter were in the city for a very short and stormy visit. A High School teacher whom we had not seen for twenty-five years found us for an overnight stop just before Dr. and Mrs. Harry Emerson Fosdick came to us with a wonderful message which sent us seeking afresh for the "Power to become" as suggested in the 12th verse of the first chapter of John's gospel. It seemed as if Dr. Fosdick gave us living evidence of a victorious life that is a continuous adventure.

Our boys came home with their aunt's cheering company, for their first vacation in the new house. This was thrilling and we all enjoyed the sensations, with thanksgiving. Just as some Philadelphia friends of the John Meader and Walter Haviland

families came along going north, the school vacation came along, so I acted dragoman on a refreshing trip through the Samaria and Galilee country with these Friends. They went on up the coast to visit the Brumana and Ras-el-Metn mission work and sailed from Beirut after a pleasant visit. Added to these visitors, Prof. Bade, who is making his headquarters at the Mission while excavating the hill immediately south of us in hopes of finding the definite site of Mizpah, has been in and out with his archaeological friends in a most welcome and charming manner. He is from California and a naturalist with the most sensitive spiritual insight and his love and interest for the Holy Land is heightened by the fact that he has taught Old Testament until he is like an old resident with gentle and sympathetic approach to the people and land we love.

LEVELING TRADITIONS IN VILLAGES

We have had an interesting situation in our farthest school in a progressive Mohammedan village where several young men have been sent to a Moslem college where they learned so much that they are ready to cut lose from many old traditions and superstitions. In the yard of the school room for the girls there were some old tombs which were a big nuisance to the community and one night these young men decided that they should be removed and accordingly levelled them. The old men were incensed and to retaliate our schoolrooms were entered and the box of supplies were disposed of. At once the teacher reported it and the young man who bore the message reported it to the Government. Policemen were dispatched while the youth went on to Jerusalem to report it also to the leading man of the village who lives in the city. He advised the young man to go back and try to make it up with the old men by rebuilding the tombs. He showed them that it was not well to offend those of the older generation by doing such rash things to their sacred places. Meanwhile the materials of the school are gone but not a girl is missing from daily attendance. The authorities will probably see that the school is reimbursed and it may be that the patient way in which the teachers accepted the calamity which was hardest on the girls, will bring about some great good. The schools are in a very healthy condition and we are hoping very soon to have a nurse in service trying to help clean up the lives, the eyes and the streets of the villages. That was what Jesus tried to do, and His power is more and more manifest.

As we near the end of another school year, there is the satisfaction and joy of seeing another set of girls and boys come into the consciousness of more power than

they have ever before known, and those who prepare them for their further flights into the larger and longer highways of life can never lose their love and care for them, and we are again reminded of the Father's love and care over all of us who are so scattered on the earth. May we keep close as we seek the signs of the Kingdom in one another.

QUARTERLY REVIEW OF BEAR CREEK

Activities at Bear Creek, Iowa, during the last Quarter have taken much the same form as usual. Easter Sabbath was observed as Decision Day with appropriate services. Two whole classes, a boys' class and a girls' class made their decisions and also several others. The ready response of the older members of the meeting to the invitation of the pastor that they give their experience at conversion was very impressive. Their experiences too were an inspiration to all present. These were followed by a talk by the Superintendent and a sermon appropriate to the occasion by the pastor.

Bear Creek Meeting was both blessed and entertained by the presence of representatives from Penn College. On the morning of April 18 President McGrew gave a very helpful message, while in the afternoon the group of young people who have been going out over the Yearly Meeting to give entertainments gave a program of music and readings. Verne Greene also gave his oration which was well received. Every one was well pleased with the simplicity and earnestness as well as intelligence of this young colored man who is forcing his way up to success in the face of innumerable problems and difficulties. We felt that his oration made us better acquainted, too, with the problem which faces the Negro and the place which the Negro should occupy in the life of the nation, which is after all their nation as well as ours.

Moses Mendenhall was present with us at Bear Creek Quarterly Meeting on May 8 and 9 and brought helpful messages. Pearl Wykoff of Pleasant Plain was present to bring messages in song. A Peace Pageant was given on Sabbath evening, accompanied by readings by Stella Beals Jones and Cora Hadley Applegate.

The Children's Day program which was to have been given on Sunday, June 13, was postponed until Tuesday evening, June 15, because of a very heavy rain on the Sabbath. The children gave a very good program with unique and attractive numbers.

June 17 was guest day for the Missionary Society of Bear Creek and a goodly number of guests were present from neighboring communities, the great majority being from the Friends church at Earlham. A missionary pageant was given which was very well worth the effort put into it, leaving all impressed with the very personal call that comes to each one of us to give of our time, means and above all of our prayers, and ourselves to win the world to Christ.

NEWS FROM RAM ALLAH BOYS SCHOOL

Christina Hendry Jones Writes of School Activities and a Number of Things

Our days are very full of a number of things, senior essays especially. We hope to present in English at the Commencement exercises, essays on "World Prohibition" and "Peace," the latter with special reference to the part youth can take in the great movement.

Our top class is a good one but we dislike to have them leave us. Some of them speak of coming back next year to take the advanced course we plan to offer. They represent Trans-Jordania, Gaza, Jaffa, Ram Allah and Bireh. This will be the first year we will graduate boys from our neighboring Moslem village, Bireh.

In order to create a little more of the home atmosphere with all that it implies in the way of training in manners and conversation and coziness we had our long tables cut down to accommodate only ten boys. They look very nice and neat in the dining room (that is, the tables), but the boys are not content. They want chairs instead of benches so we have told them they must work for them. A little contest is on between the lower and upper schools to see which can get the chairs first. Two of the upper school boys are shining shoes—especially the shoes of our guests—for ten cents a pair. Others have helped the carpenter; others, Dean Bade, who is excavating at Tel En Nesbah, and one has pumped automobile tires. The lower school, under the enthusiastic leadership of John Shaheen, one of our teachers, have weeded onion beds, gardens in general, carried stones and acted as porters. They are now planning a little play. They are ahead so far and we hope they will have theirs soon. One dear English missionary gave them five dollars for weeding her small garden. You can see the boys are very active and busy, as they must not do anything that will interfere with lessons.

VISITORS APPRECIATED AT RAM ALLAH

This last week end we have had as guests Dr. and Mrs. Landis of Dayton and Dr. and Mrs. Daugherty, lately of Goucher College. Dr. Landis has been teaching in the United Brethren Seminary in Dayton for forty-five years. He gave our students very helpful messages and quite won them. Dr. Daugherty, his son-in-law, goes to Yale next year to take Dr. Clay's place as Professor of Semitic Languages. He gave an interesting talk on "How the Babylonians Wrote." Our boys are wonderfully privileged. So many good people come to us that it is easy for us to have faith in mankind.

Our visitors were delighted with a little Easter drama we gave in our Meeting-house last night. Yesterday was the Greek Easter and the play was a beautiful con-

clusion to the Easter Season. The theme was "The Living Christ."

THE MISSION BABY LEARNS ARABIC

Richard is fourteen months old now and is so sturdy and well! He runs everywhere and spends most of his days in the open air. He has a most patient nurse. His rather small vocabulary consists mostly of Arabic words, for which we are glad. We are so eager that he will have no language handicap when he starts playing with some of the lovely children of his age in Ram Allah. He is a very happy little soul. The long trip last summer did not hurt him any I think. He has not had a single sick day since we came back—not even when cutting teeth!

The bell has rung for class so I must run along and teach "As You Like It." The boys enjoy it although they find it "foolish" in places. We are required to read it for the English College examination so I very painstakingly point out the very *deep* philosophy and wisdom of Rosalind and skip over the love scenes lightly.

RULES OF COURTESY AND CONDUCT

(Proposed by the Social and Courtesy Committee of Pasadena Junior Monthly Meeting and adopted by the meeting, May 29, 1926. Edward Hamm is Clerk and Elva Varnam Recording Clerk).

1. Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you.
2. When shaking hands with anyone, give a friendly clasp and do not put out your hand like a paddle to be shaken by the other party.
3. Speak your words plainly; do not mutter nor mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.
4. Young people should understand that the older people at Church are very much pleased to have the children and young folks speak to them. They do not know you any better than you know them, so give them a chance to get acquainted. When you meet an older person in the aisle or outside the church, do not act as if you cannot see him, but give him a pleasant glance.
5. If you have something to do that you find hard, do the hard thing first and get it over with. If your lesson is tough, master it. If you have done wrong, go and confess it. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.
6. In church show courtesy to the minister, the congregation, the choir, and to God by paying attention to the service. They are trying to speak to you but you cannot hear them if you are reading a paper or whispering to a friend.

The great necessity today is to back up the President in the greatest step forward toward peace America has yet taken.

"LIKE A MIGHTY ARMY" MARCHING FOR PEACE

Countesses and Charwomen March Upon London in Impressive Pilgrimage Against War

(From Cincinnati *Times-Star* for June 11.) London, June 11, (Associated Press).

Women peace crusaders are moving upon London from every part of the British Isles. Countesses are trudging along country roads with charwomen. Bishops are welcoming the pilgrims in their cathedrals and wishing them Godspeed. Non-conformist chapels and established churches are being thrown open to the footsore travelers, who read their peace resolutions in every town and add the names of the places to the banners that show their itinerary.

June 19 the crusaders will enter London and gather in Hyde Park. From twenty platforms women will demand peace. Tired of the talk of politicians and diplomatists, British women of all classes have united in this anti-war demonstration.

The idea started last January at a meeting of the Women's International League for Peace and Freedom at Geneva. Under the leadership of Mrs. Pethick Lawrence, scores of women's organizations have been enlisted in the crusade to London.

Mrs. Lawrence is participating personally in the trek. She flies to various parts of England when trains are not fast enough, joins the marchers, assists in speechmaking, then rushes to some other detachment of her army of peace.

Men are lending hearty support to the movement, especially members of the League of Nations Union and of the Friends Society. Lord Parmoor, judicial member of the privy council, will be among the speakers at Hyde Park in the final demonstration. Maud Royden, famous woman preacher; Ellen Wilkinson, member of Parliament, and Margaret Bondfield and Mrs. Wintringham, both former members, also will speak.

Women's organizations of all sorts are participating in the pilgrimage. Many working women, who can not leave their homes, join the pilgrims, marching a few miles with them, blue armlets of peace upon their sleeves.

Sir Harry Lauder joined the pilgrimage for a time. Sybil Thorndike and many other prominent actresses are taking part in meetings. Lady Astor is one of the prominent supporters of the pilgrimage, but her Parliamentary duties have prevented her joining the marchers.

Publisher: "In your story I notice you make the owl hoot 'to whom' instead of 'to whom?'"

Author: "Yes, this is a Boston owl."

—The Outlook.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

A PRAYER

BY MRS. W. C. SMITH

We thank Thee for the jeweled night;
The soft, warm rays of morning light;
For noon's full-orbed life-giving sun;
For twilight, when the day is done.

For mountain Craig's snow-capped height,
With its mystic, ever-changing light;
For the valleys, lying low between;
Orchards white, and meadows green.

And for the ocean's silver spray,
The rising mists that drift away;
Breezes to soothe; storms that affright;
For soundless depths, and unscaled height.

For all that strengthens faith and love
In our fellow-men, and in God above;
For the innocent glee of childhood's play;
For the better deeds that crown the day.

For friendship's chain that bears the strain
Of scalding tears, and racking pain;
For sweet surprises that are ours;
For hope renewed; for latent powers.

For what we are, or hope to be
In passing time, or eternity,
Give us desire to right the wrong;
Help us to sing a cheerful song.

For all things great and all things small,
We thank Thee, Father, for them all;
Accept our thanks, and help us prove
The sincerity of our proffered love.

Long Beach, California.

ISAAC AND HIS WELLS

BY ELIZA ARMSTRONG COX

Isaac is regarded by some as a weak character, but a close analysis of his life reveals some interesting things. In Abraham's day, in Isaac's, and further on down the world was ruled by force. God desired to have a people through whom he could work out his own principles and so establish a new order of things. Abraham and his posterity were to make known the one true God and a kingdom over which God ruled as a king.

The principles of God are ever the same. "I am Jehovah, I change not." The principles of this new kingdom were to be the same we find outlined in the "Sermon on the Mount" and are easily discovered in the lives of Abraham and Isaac. A better way to live with people was to be demonstrated than by fighting them. Abraham could have had a war with Lot and many lives would have been lost, besides much valuable property. But he chose the way of the peacemaker. He returned good for evil; he suffered for righteousness' sake. No doubt

Isaac had listened to the story many times and the sequel to it in the lives of the two men, now it is his turn. He suffers one injustice after another in being driven from the wells, that he dug at great cost, by Abimelech. He could easily have precipitated a war—maybe a world war—in self defense and in maintaining his "honor" and rights. But he follows the precept and example of his father with a similar reward in the appearing of God to him with a rehearsal of the wonderful promise. He learned the lesson, so hard for so many to learn, that one of our most sacred rights is the right to surrender our rights rather than violate a principle of God. Abraham and Isaac lived out the principles which Christ put into language in the Sermon on the Mount, and which Paul lived and taught in his teaching to the churches he founded. The good soldier of Jesus Christ must endure hardness and so give God a chance to show his power to protect and to deliver.

Had the Jewish nation lived its life according to the example of Abraham and Isaac it would not have become a "hissing and a by-word" in the earth, and the condition of the world today might be very unlike its present situation. But when it chose another way in the closing days of Samuel and took the sword for defense it verified Christ's saying, that "they that take the sword shall perish by the sword," as it most surely did as a nation.

It is easy and a delight to return good for good, but only the most heroic character can return good for evil. Isaac was neither ostentatious nor wordy, but was a man of deeds. He was a fine success in business, for God was with him. He kept himself where God could bless him and prosper him against tremendous difficulties. No "sissy" or "softie" or coward was he, nor can any one be who "fears God and keeps his commandments."

Whittier, California.

PRESENT DAY EVANGELISM

BY J. LINDLEY SPICER

I am the True Vine, my Father is the Cultivator. (Syriac version).

If we bear fruit, He "cleanseth" us to bear more fruit. If we bear no fruit we are cut off and burned. Father is glorified, if we bear much fruit. It is His will that our fruit remain. "Go and yield fruit that whatever ye may ask of my Father in my name, He may give it you." (Syriac). Fruit bearing is a requisite for assured answers to our prayers.

The time of mass evangelism seems to have passed. The time for personal effort is now. "Go ye therefore, preach, teach, reach

each. If we lift up our eyes to behold the whitening fields, ready unto harvest, as we pray the Lord to thrust forth laborers, we must also say with Isaiah. "Here am I, send me."

We have read much about "The three R's." What we need most is three P's:

Prayerful Bible Study,
Personal Evangelism, and
Proportionate giving.

"The meek shall inherit the earth." The late Dr. Jowett said: "Meekness is not weakness, it is controlled strength." The Psalmist wrote "Ask of me and I will give the heathen for thy inheritance."

Is not this the time when "Concerned Friends" should go to all who attend our Meetings or who show any interest in "Friendly ways," and by personal conversation, invitation and prayer win them to a full acceptance of "The truth as it is in Jesus." Not going under any appointment or committee, but going two by two, under the direct and immediate guidance of the Holy Spirit.

New York City.

FREE CREATIVE ACTIVITY

When we once come to understand the nature of life and mind, the old puzzle about freedom disappears; for we see that the future is not something to be *chosen*, but something to be created. What we have is not a choice of alternatives, but a changing, growing Self. The real world to Bergson is not the geometrized and spatialized world known to the intellect, but the world of duration, consciousness, mind-energy, growth, change, and primeval impulse seen in intuition. In these profound and original depths of reality there can be no question of compulsion—only of impulsion. Here is free creative activity. Matter, indeed, is a kind of *obstruction* to the original creative activity. But it does not seek to impose its laws upon this activity; it has no such power. "Consciousness appears as a force seeking to insert itself in matter in order to get possession of it and turn it to its profit."

—GEORGE T. W. PATRICK.

ANSWERING TO GOD

God's choice of you has meant eternal sacrifice to him. Christianity has always measured God's passion for your soul and mine by the agony of Jesus at Calvary. There God's heart in its deathless love of sinful humanity is unveiled. Can you answer that cross glibly and easily? If we saw this thing aright, you and I, would it not mean the girding up of all our strength, the gathering together of all our being, the ardent application of our thought, the exaltation of our feelings, the steadfast bracing of our will, to such a choice of God as would carry with it the utmost deliberation, the most perfect dignity, the fullest responsibility conceivable? Only thus surely should God be answered.

—ALBERT D. BELDEN.

QUAKERDOM · AT · LARGE

Lewis C. Moon, General Secretary of Baltimore Yearly Meeting, and Mary Hopkins, each driving cars headed for Oskaloosa, Iowa, stopped over night at Richmond last week. With them were Susan Carey, Margaret Easterling and two other young women, making a good representation for Baltimore Yearly Meeting Young Friends.

On June 13, Dr. Lincoln L. Wirt, western coast representative of the council for Prevention of War, addressed First Friends Church and received an offering for the expenses of the office at San Francisco. The three branches of Friends in Pasadena have undertaken to raise \$1,000 for the work on the Pacific Coast and have nearly completed the amount.

Professor H. Duncan Hall, of the department of history at the University of Sidney, N. S. W., has accepted the chair of foreign affairs at Syracuse University, says an exchange. He is mentioned as one of the best known of the younger Friends of Australia, and was a member of the Australian group at the session of the Institute of Pacific Relations held at Honolulu last year.

An appeal from the British Miners' Relief Committee with offices in New York City for funds for the families of the British miners came to the American Friends Service Committee, who sent a request for further information to Carl Heath, chairman of the Friends Council for International Service, Friends House, London. By cable he replied: "Meeting for Sufferings has established a Distress Relief Fund and will welcome help of American Friends as there is much distress among families of miners and others."

Leslie Frazer with Thomas Spencer, Marjorie and Maud Raiford from Corinth Monthly Meeting in Virginia, motoring across country to attend the Young Friends Conference at Oskaloosa, Iowa, called at the Central Offices last week. Enid Parker of Richmond, Indiana, joined them for the remainder of the journey. Others from Richmond who went by train were Elizabeth Marsh, Executive Secretary of Young Friends Activities, Gladys Scott, Manager of the Friends Book and Supply House, Mary Binford, Grace Miles and Mary Hubbard.

With a suggestion that perhaps we could use it to help Friends to take a second thought for our own aged and dependent ministers and missionaries, Milo S. Hinckle, of Greensboro, N. C., sends us a newspaper clipping, reporting the effort being made by the Southern Methodist Episcopal Church to raise \$10,000,000 for a super-

annuate endowment fund; this is for support of aged ministers who by reasons of long and hard work in the church have been compelled to retire from the active ministry. It is apparent that the Southern Methodist are in earnest in this matter and that they are undertaking the project with every intention of bringing it to a successful conclusion.

Edmund T. Albertson, an Indianapolis Friend who is the popular and efficient Executive Secretary of the Indiana Council of Religious Education, has been granted a summer's leave of absence by his Executive Committee, that he may become a member of the Sherwood Eddy party to Europe. As most of our readers know by this time, this European trip is an annual event undertaken as a course of education in world affairs and is assuming an increasingly important influence in our national life and outlook. The announcement of E. T. Albertson's plans was made at Richmond during the recent sessions of the annual convention of the Indiana Council when an offering of appreciation was taken to be applied on the expenses of his trip.

"A Deed that Woke the World and other stories" is the fourth of an attractive series with illustrated covers called the Peaceway Booklets and published by the Friends Literature Committee of London. These stories of the heroes of peace are proving very popular among those who have to do with children, whether teachers or parents, and the stories are suitably written for children themselves to read. Telemachus, who gave his life to end the Roman gladiatorial game; Maximilian, an early Christian martyr for Peace; John Woolman's work to end slavery, the story of the Doukhobors, and some of the late Mabel Dearnier's letters from a Serbian Field Hospital make up the present booklet. Previous issues in the series are, For Conscience Sake, the Story of a Strong Man, a Treaty never Broken; and to follow shortly is Our Charter.

The World Outlook Section of *The Friend* (London), for June 11, contains an article entitled a Religious League of Mankind by Dr. Rudolph Otto, Professor of Theology at the University of Marburg, Germany, who is a great authority on ancient and modern religious systems, in which he says, "If we rightly interpret the historical message of Quakerism it has at this time above all other movements the necessary qualification to send forth the call for such an inter-religious and truly ecumenical fellowship. The mystical foundation of Quakerism would keep out, on one side, pragmatists, and on the other, rationalists and humanitarians. From the days of

George Fox, Quakerism has never wavered in its appeal to the conscience of mankind, and it would today attract to our cause men and women possessing the religious feeling of responsibility. Another feature of Quakerism which could unite the members of different religions is the venerable cult of silent worship which might well serve as a model for meetings of members of so many different religious systems, languages and races."

Thousands of women are reported marching toward London from all parts of the country. All kinds of women's societies are represented including the British Women's Temperance Association, the League of Nations Union, Free Church Women's Council, National Council of Women, women's sections of the Labor Party, Women's International League, Young Women's Christian Association, Women's National Liberal Federation, Women's Cooperative Guild, National Union for the Societies of Equal Citizenship, and the Society of Friends. The Pilgrims gather in the villages and small towns and hold a meeting. One or more hymns are sung and speeches are made on arbitration, peace and brotherhood. The chairman reads the following resolution: "We, members and supporters of the Peacemakers' Pilgrimage, believing that law should take the place of war in the settlement of international disputes, urge His Majesty's Government to agree to submit all disputes to conciliation or arbitration, and by taking the lead in the proposed Disarmament Conference of the League of Nations to show that Great Britain does not intend to appeal to force."

Whitewater Monthly Meeting of Friends at Richmond, Indiana, last week, accepted a generous gift from John H. and Eliza N. Johnson which provides for the transfer of the pipe organ installed in the South Eighth Street Meeting-house by the M. P. Moller Company of Hagerstown, Md., in 1917, to the Yearly Meeting House which is being remodeled and will be known as the Timothy Nicholson Memorial House in memory of Mrs. Johnson's father. The organ, which was the gift of Benjamin Johnson, will be greatly enlarged by adding stops and pedals to it to make it a three manual instrument, the best of its kind in the city. It will be named the Benjamin Johnson Memorial organ in honor of their father now in his 94th year, who for many years has rendered good service through his meeting and last year was at Indiana Yearly Meeting for the seventy-second time in succession, assembled in this house with which his name henceforth will be closely associated. This expression of love and esteem for their parents, who were both long-time Elders

worthy of double honor, is very much appreciated by all interested Friends, and the service which this gift makes splendidly possible will be happily shared by many lovers of music as the years come and go.

NEWS OF OUR MEETINGS

Reports have come to us from different sources of the splendid work that has been done at South Wabash, Indiana, meeting this year by Frank Long and wife. The average attendance at church and Sabbath School has increased most encouragingly, we are informed.

Spiceland Quarterly Meeting was held at Spiceland, Indiana, June 12, with a goodly number in attendance. At the morning meeting for worship, Charles E. Hiatt, the Yearly Meeting Superintendent, was most acceptably in attendance and gave a fine spiritual address. After many prayers and testimonies the meeting adjourned for lunch until one o'clock. The business of the afternoon lasted for three hours as this was the time for the reports of the standing committees and closing of the year's work before Yearly Meeting. Isadore Wilson Kirk of Spiceland and Deborah Edwards of Grant City meeting were reappointed clerks for the coming year. Thursday evening, June 10, George Bird spoke to Spiceland local meeting in a most helpful manner. The following evening Charles E. Hiatt preached to a goodly number and Sabbath morning spoke on the subject "Have faith in God," which was very helpful and inspiring. Sabbath afternoon, the W. C. T. U. held a Silver Medal Contest, with six speakers, when Dorothy Butler won the medal. Charles Swanders, after three years of faithful service as pastor, has resigned.

On Sunday, June 6, Penn Meeting of Michigan had its annual home coming. Notwithstanding inclement weather conditions, Friends heard Oscar Trader of Portland, Indiana, bring helpful messages both morning and afternoon. A satisfying dinner was served to all at the noon hour and all went home well satisfied with the days' program.

Ellis A. and Clara M. Wells who have spent some years in faithful pastoral work in the limits of Nebraska Yearly Meeting are removing with their two daughters to California Yearly Meeting where they are assuming the leadership of the community Friends Church at Capay Rancho which is located in north central California in the Sacramento valley about eighteen miles from Chico. Their address will be Orland, California, R. F. D.

A two-weeks' revival meeting held in the Friends Church at Friendswood, Texas, with Scott T. Clark, president of the Friends School at Haviland, Kansas, as evangelist, closed June 13. Ten persons professed definite blessing and the church was greatly strengthened and encouraged and as a re-

sult is more highly respected in the community. The preaching was strong and spiritual, the attendance was fairly good, and the music was in charge of local talent.

Shawnee Quarterly Meeting of Friends was held, June 11-13, at Valley Queen Meeting in Oklahoma. The Friday evening session was in charge of the Temperance Committee when a good varied program was given. Hannah Hubbard was present from Oklahoma City and gave helpful messages both Friday and Saturday. Arthur Hadley and his wife, missionaries at Hominy, made their first visit. Saturday evening, "Pressing Forward" was the theme of Charles Wooten's address. Sophia Pribbenow gave a splendid account of her work as teacher among the mountaineers of Tennessee and closed with a consecration challenge to the young people present. Philip Frazier gave a stirring message, Sunday afternoon, on the Body of Christ. Francis M. Jones was again chosen for superintendent of evangelistic work in the Q. M. He and his wife will remain another year as pastors at Union. An offering was taken for the initial expenses of special meetings at Oklahoma City in charge of Scott T. Clark, scheduled to begin on June 20.

The Detroit Friends Meeting observed "Educational Day," June 27, when Dr. Homer L. Morris, of Earlham College, who is in charge of a group of students making special study of conditions in Detroit, gave a special message. While in the city he is attending the First Friends Church on Joy Road. The *Free Press* of Detroit published recently a list of sermon titles of distinction for the month in which was one by the pastor, Ira C. Dawes, entitled "Ladders of Life."

BROOKLYN NEWS ITEMS

For some years Church Night has been one of the most successful features of Brooklyn Meeting. This year has seen an even greater interest in the supper and social hour, and also an increased attendance at the prayer meeting.

During the winter the women of the church became interested in the Needlework Guild of America and have formed a chapter of their own.

The treasurer's report for the year ending April first, showed the finances of the church to be in excellent condition, all bills paid and a small balance in the treasury.

The young people's class of the Bible School, led by the pastor, is studying "The Man Nobody Knows" by Bruce Barton. This unique life of Christ written from a new view point has revealed the Master in a new light.

After some years of nominal activity the Christian Endeavor Society was reorganized last fall with the purpose of putting to the test some of the ideals which are ours by virtue of our Quaker inheritance. Following out this plan a series of practical sub-

jects dealing with every day life have been studied in their Thursday evening meetings for worship. At the beginning of the year it was decided to make the year's work culminate in a week-end conference. With this aim in view interest was stimulated and attendance well maintained. Other young Friends within reasonable distance of Brooklyn were asked to join with the local group in the holding of this conference which was held April 24 and 25.

On Saturday evening the banquet was served at the Central Branch of the Y. M. C. A. The toast program was built up around the theme "The Developing of a Young Friend." The minister of the Brooklyn Meeting, Charles W. Mesner, introduced the president of the local young people's society, August Garone, as toastmaster for the evening. The following program was carried out; Harry Knight spoke on "Physical Development." He emphasized the value of health and a clean life. Katharine Cook outlined "Social Development" from a Christian standpoint. Arthur Goddard emphasized the value of a rightly balanced "Intellectual Development" and its place in the life of a young Christian. Margaret Scales spoke of "Spiritual Development" as the real goal of any worth-while program for the life of a young person. In the realm of the spiritual is to be found life's greatest values. James Maple spoke on the "Young Friends Movement" and J. Curtis Newlin outlined the activities of the Yearly Meeting's Board of Young Friends. Charles S. Crosman, a man of large experience, pointed out the statesmanship of thus building up a well-balanced life. He spoke of the need in the world today for this complete development in the lives of our young people. The music of the conference was arranged by Leslie Cretty.

In the morning meeting, on the 25th, the pastor preached on "The Place of Young People in the Church." Dinner was served in the diningroom and after a time of friendly visiting the closing session of the conference was held at 2:30 and was led by William J. Reagan of Oakwood School. He brought out the need of putting forward the positive side of Quakerism rather than the negative side. The conference as a whole was a real success and marked the climax of a year's faithful work on the part of the young people of the church.

FRIENDS AND THE SESQUI CENTENNIAL

Another Meeting-house was opened in Philadelphia on the warm afternoon of Second day, Sixth month the 14th. It was difficult for Friends to keep cool under the conditions of nearby building, plastering and carpentering still being done on High Street. Nevertheless, interested Friends from all quarters of our Yearly Meetings appeared, so that the little Meeting-house was full to capacity.

Philadelphia Young Friends are carrying on a bureau of hospitality and guide serv-

ice as their particular contribution to those who attend the Sesqui-Centennial Exposition this summer and fall. Rooms in Friends' homes in and near Philadelphia will be available for Friends visiting the city, by their applying to Rachael E. Roberts, Executive Secretary for the Hospitality and Guide Service Committee, at the Commission Headquarters, 20 S. 12th St., Philadelphia.

Guides (young Friends) will give all possible help to visitors to make their stay in Philadelphia both pleasant and profitable. Tours are being arranged by them to take people to see the old historic points of interest to Friends, to see some of our oldest meeting-houses, to see our Friends' schools and colleges, as well as to attend some of our Quarterly Meetings. When you visit Philadelphia feel free to call on the Friends Sesqui-Centennial Commission for anything. It is our pleasure to help everybody to enjoy and appreciate Philadelphia's historical Quaker background and present Quaker activities.

WILLIAM H. HUFF

In his eighty-seventh year, at Leesburg, Ohio, January 30, 1926, William Wright Harrison Huff, son of James and Sidney Wright Huff, passed from works to reward. It was in the paternal homestead where he was born and where a multitude of relatives, friends and ministers of the Society of Friends had delighted in his hospitality. He married, in 1867, Phebe Jane Terrell, who passed away thirty-nine years ago, and of their nine children, seven survive. Twenty-five grandchildren and four great grandchildren are numbered among his descendants. With a strong physical constitution, a zeal for work, a democratic spirit, an agreeable personality, a loving heart with a keen sense of duty, he possessed also a judgment of unusual weight in all affairs. He attended Friends Boarding School at Richmond, Indiana, Holbrook's Normal School at Lebanon, Ohio, and the Academy at South Salem, Ohio. By diligence in his chosen occupation, agriculture and fruit growing, he was able to keep his eight children, living to maturity, in college through a period of slightly over thirty years.

The commodious dwelling in which he lived and died was the handiwork of his father from the burning of the brick to the finishing of the cabinet work. During the civil war he suffered some persecution because of his firm stand against all war. He was a great reader and acquired considerable knowledge of geology and his judgment helped to decide the question of drilling for oil near Leesburg. While he never sought publicity and would not be considered a nationally noted leader, he was glad to have one son attain distinction as one of the foremost automotive engineers in the country, and past president of the American Society of Automobile Engineers.

Funeral services at Leesburg Friends Church of which he had been a lifelong

active member, were conducted by Elbert Russell.

INTERNATIONAL SUNDAY SCHOOL LESSON

July 11, 1926

Childhood and Education of Moses.
Lesson: Exodus 2:1-10; Acts 7:22.
Devotional Reading: Proverbs 3:11-18.
Reference Material: Acts 7:17-21; Hebrews 11:23, 24.

Intermediate and Senior Topic: Training for Life's Work.

Topic for Young People and Adults: The Blessings of a Religious Home.

Golden Text: Train up a child in the way he should go, and even when he is old he will not depart from it.

Daily Readings

M.—Childhood and Education of Moses. Ex. 2:1-10.
T.—The Early Life of Moses. Acts 7:20-28.
W.—Identifies Himself with Israel. Heb. 11:25-28.
T.—A Fugitive in Midian. Ex. 2:15-22.
F.—Israel's Home Training. Dt. 6:4-15.
S.—An Example of Home Training. 2 Tim. 1:3-14.
S.—The Rewards of Wisdom. Prov. 3:1-12.

Between the Lessons. Last week we saw how the growth of the Hebrews in numbers and prosperity aroused the envy and fear of the Egyptians, and what violent measures Pharaoh took to repress them, subjecting them to slavery, demanding of them severe tasks and treating them with

the utmost cruelty. When these measures did not accomplish their purpose, Pharaoh attempted to limit their increase by ordering all the male infants cast into the Nile. It was while this decree was being enforced that Moses was born.

The "Blessings of a Religious Home," (Adult topic) are the result of certain conditions which this lesson presents. First of all there were parents who maintained their belief in and loyalty to the God of their fathers, even when the life in Egypt had produced degrading results on the Israelites as a whole. Cf. Josh. 24:14; Ezekiel 20:7, 8; Heb. 11:25. Then there was a normal home life, a "man of the house of Levi, . . . a daughter of Levi," (v.1), with at least three children, and no record of any divorce. "The most recent writer on juvenile delinquency and the work of the juvenile court tells us that practically no child ever brought before the juvenile court has a normal home life. Can we speak of the dominance of the Christian home in American society, when America has more divorces in a single year in proportion to its population than has such a pagan country as Japan, and more than all the rest of the Christian civilized nations put together?" (Elwood). Again the older sister shared with the mother the burden of the care and protection of the baby. "Let sisters not begrudge the time and care bestowed on a brother." (Talmadge). Moses' childhood is

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a fine illustration of Ruskin's saying that "no man's armor is fixed securely unless a woman has laced it." Another element of the religious home was the training and instruction of Moses in the religion of Jehovah, which, even in the few years of his early childhood that she cared for him, his mother so thoroughly built into the growing fabric of his character. Cf. Deut. 6:6, 7. Heb. 11:24, 25. "He received into his heart the love of the only God, which was to become the absorbing passion and pole-star of his career."

Are we providing these constituents of Christian homes today? How much are we doing to save the children of our land? "We shall have a Christian world just as soon as all children have the opportunity to grow up in a Christian atmosphere."

"I have seed to raise and I plough the field,

And I plant my crops with care;

And I thank the Lord for the rain he sends,

As I watch them growing there.

But I don't sit down with a book by day

And let my crops run wild,

For crops won't grow by themselves, I know;

Is it different with a child?" (Guest)

WENDELL G. FARR.

Wilmington College.

BIRTHS

CAREY—To Howard L. and Henrietta C. Carey, Brooklyn, New York, June 8, 1926, a daughter, Frances Ellen.

INMAN—To Mr. and Mrs. Floyd Inman, Earlham, Iowa, June 16, 1926, a daughter.

SIMKIN—To Robert L. and Margaret Timberlake Simkin, Chengtu, West China, May 1, 1926, a daughter, Dorothy Ellen.

MARRIAGES

BOWERMAN-FUCHS—At Lafayette Avenue Friends Church, Brooklyn, New York, June 19, 1926, Gertrude Meta Sophia Fuchs and Arthur Lindley Bowerman. Charles W. Mesner, minister.

HOSKINS-ANDREWS — At Earlham, Iowa, May 22, 1926, Inez Andrews and Wilbur Hoskins. S. H. Williams, minister.

McMILLAN-FORD—At the First Friends Church, Pasadena, California, June 11, 1926, Mary C. Ford and Lawrence C. McMillan, both of Pasadena. Rachel E. Lockwood, minister.

WALTON-GRESHAM—At Earlham, Iowa, June 15, 1926, Winifred Gresham and Paul Walton. President H. E. McGrew, minister.

DEATHS

TOMS—At Cambridge City, Indiana, April 1, 1926, Anderson Toms, a member of Dublin Monthly Meeting of Friends, and a lifelong Friend. Four children survive him: Mrs. W. A. Layman of St. Louis, Mo., Mrs. Margaret Randall of Florence, Arizona; Mrs. Lee Toms of Miami, Florida; and Miss Eva Toms of Cambridge City.

Friendsville Academy

needs the best in shop, industrial, and handicraft equipment, because our Southern Highland is being industrialized.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES,

290 Broadway, New York, N. Y.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kil-dare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA

Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940. Church Phone, Euclid 4088.

DENVER, COLORADO

North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

WANTED

Protestant chaplain-pastor in Government leper hospital, Louisiana. Should be married and preferably over 40. Must be able to work without friction with those of other faiths. Apply to R. P. Currier, American Mission to Lepers, 156 Fifth Ave., New York.

FOR SALE

116 acres, sugar and walnut land, one mile from West Union Friends Church, Monrovia, Indiana; two sets of buildings. Will sell as a whole or as two farms. Samuel K. Pike, Mooresville, Ind., R. R. 1

FOR SALE

A farm of 159 acres in Clarke County, Iowa, near Smyrna Friends Church. Good soil on which crops have been well rotated; eight-room house, large barn, good out-buildings; plenty of fruit. If interested write JOHN H. SHERMAN, Weldon, Iowa, R. 1.

FOR SALE

I have just recently acquired a tract of land just across the highway from the Citrus Heights Friends Church in Sacramento County, California. This is good soil, has orchard in full bearing and will sell in subdivisions of from one to ten acres. No buildings. Friends should buy these tracts. Write or come and see A. W. LEONARD, Route 1, Box 54 Roseville, Calif.

SPECIAL NOTICE

A picnic for all Friends in New York City, visitors and residents, will be held on Saturday, July 10th, at 3 P. M., at the foot of the Palisades across the Dykman Street Ferry. Any one who is expecting to attend summer school sessions or to visit in New York during the summer are invited to attend the picnic and the other meetings which the group at Columbia plan to have from time to time. Further information may be obtained from Bulletin Boards or by writing to Ruth H. Conrow, 221 E. 15th St., New York.

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John 3-7

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